

Iñupiat
taiguanic

Eskimo Primer



By

Roy Ahmaogak

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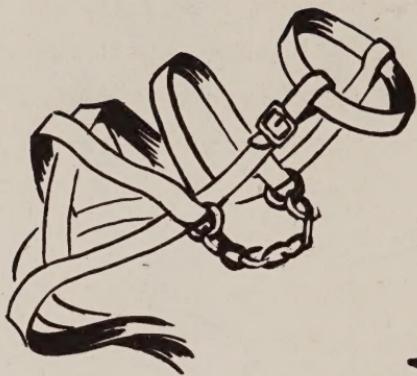
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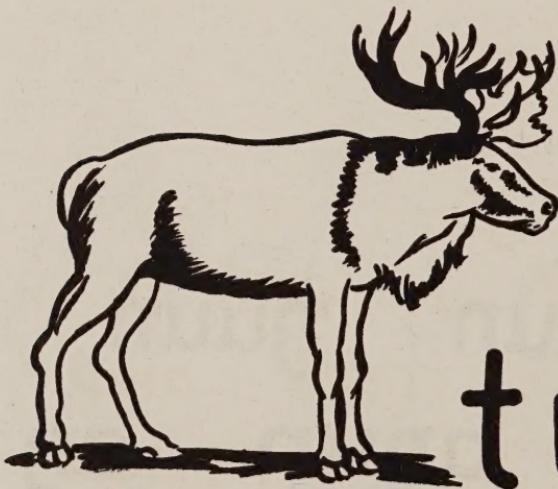
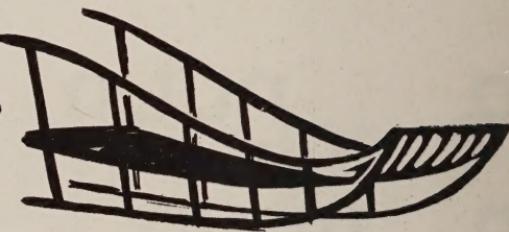
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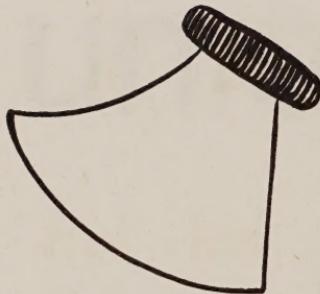
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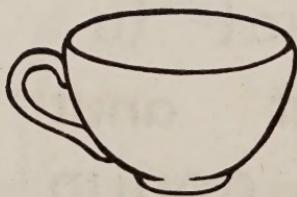
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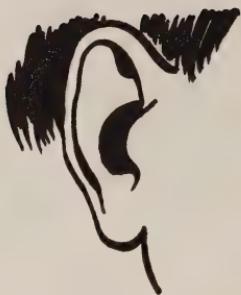
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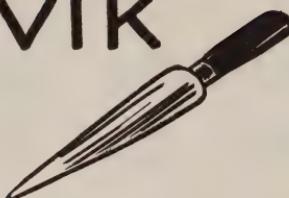


kimik

si	un	si	siu	un
si	un	sa	su	si
siun		un	an	in
si	ku	si	ku	ku
si	ku	kua	kua	a
siku		akua		akua
ki	mik	mi	ma	mu
ki	mik	ki	ka	ku
kimik		kimik		kimik

siku kąizuk maŋjanmun
 kimik sikumuktuk tuttu կimaazuk
 siun katakkaa կimin tautukcaa
 kimik izikaktuk malikatanitcaa

savik



vi	vik	va
vu	vuk	sa
vin	vit	vam

iglu



ig	ag	ug
gi	ga	gu
lu	ig	iglu

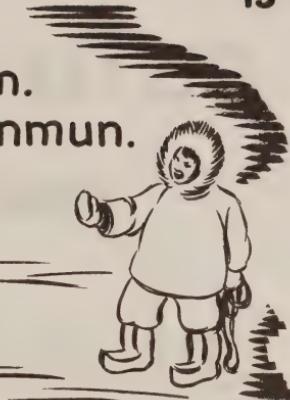
taguik



gi	giu	giuk
şa	şu	şı
ta	tag	tagiuık

iglu tautukkiga. pakitkiga savik.
 pakitkiga savik iglumi. tautunagiga
 taguik iglumi. aňmaşiga taguik.
 saviňmik. iglumiinniňsuak. taguik
 nakuuzuň. iglumukkiga savik.

aŋutim tigugaa aŋuun.
 aŋuunmik anaugaa kallun.
 kallun ƙivsaktuk tijŋunmun.
 ƙimik iglaktuŋ.
 aŋutim tigugai anut.



ƙimik iziktuk uniat ataannun.
 aŋun iglumuktuk. tigugaa savik.
 anizuk. tuttu ulakkaa.
 piiŋaa tuttum siutaa.
 izi piiŋaasuli. ƙimik ƙai Zuk.
 aŋutim kaitkaa siun izilu.
 ƙimim niğigik.
 anut tigugai aŋutim.
 anugaa ƙimik. sikutaktuk.
 tautukkaak tijŋun.
 iglumuktuk. iglumi tautukkaak ulu.
 ƙimim naavitkaa taŋiuŋ.
 savik ƙai zuŋ. aŋ uva savik.
 tuuğun siku savinmik.

14

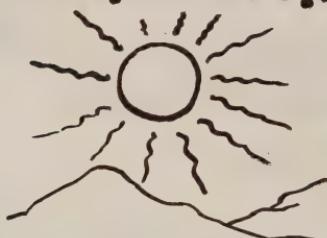
putu

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sikiñik

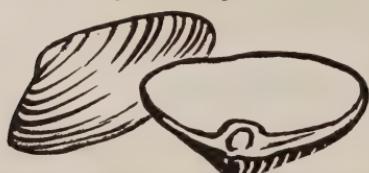


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uviluk



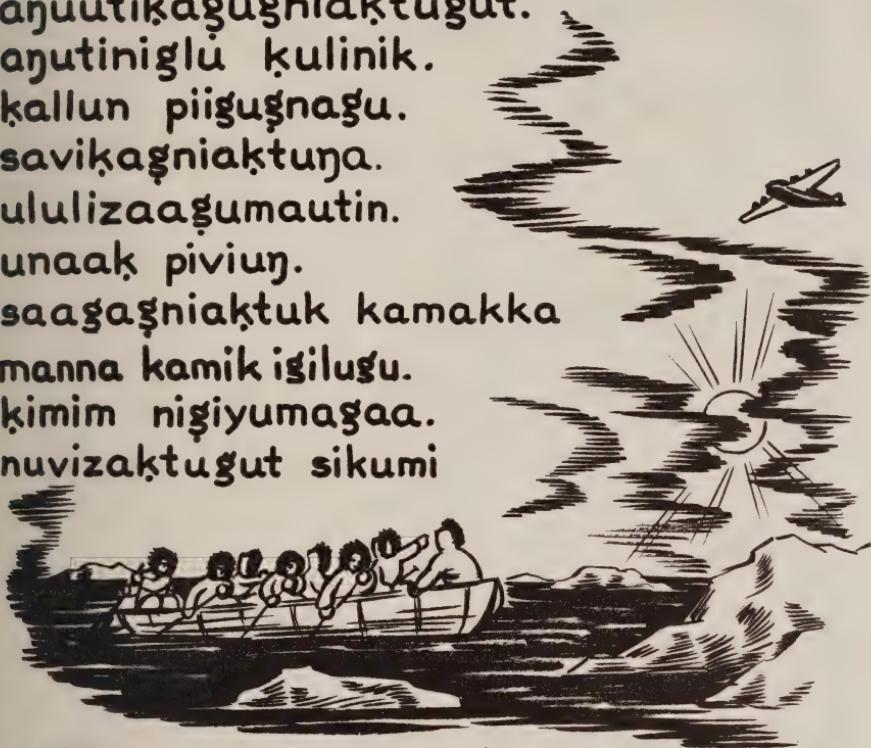
lu la li

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il al uviluk

putu anizuk. putua sikum anipaluktuğ.
 sikiñik nuizuk. sikiñgum aglivsaşa putu.
 uviluk tautukkiga. tigugiga uviluk. uviluu-
 tiga naktugiga. putukağníksuk.

umiaġniaktugut.
 anjuutikagugniaktugut.
 anjutiniglu kulinik.
 kallun piiguşnaġu.
 savikagħniaktuña.
 ululizaagħumautin.
 unaak piviuj.
 saagaraġniaktuk kamakka
 manna kamik iġiluġu.
 kimir nigiymagħaa.
 nuvizaktugut sikumi



sikiñik nuizuk nuvuyakun.
 tautukkikput tijñun kaizuak.
 sikumun niuzuġut. nannum mazza
 tumiġi. nannuktugut. aġvaktugut.
 aivuktugut.
 ugzuktugut
 kuliniglu tijmianik.



nutcat

ca	cat	ci
cu	nut	cat
nat	cık	natcik

tuttukłuk



tu	uk	ukłtu
tu	tut	ta
tu	ti	ukłtu

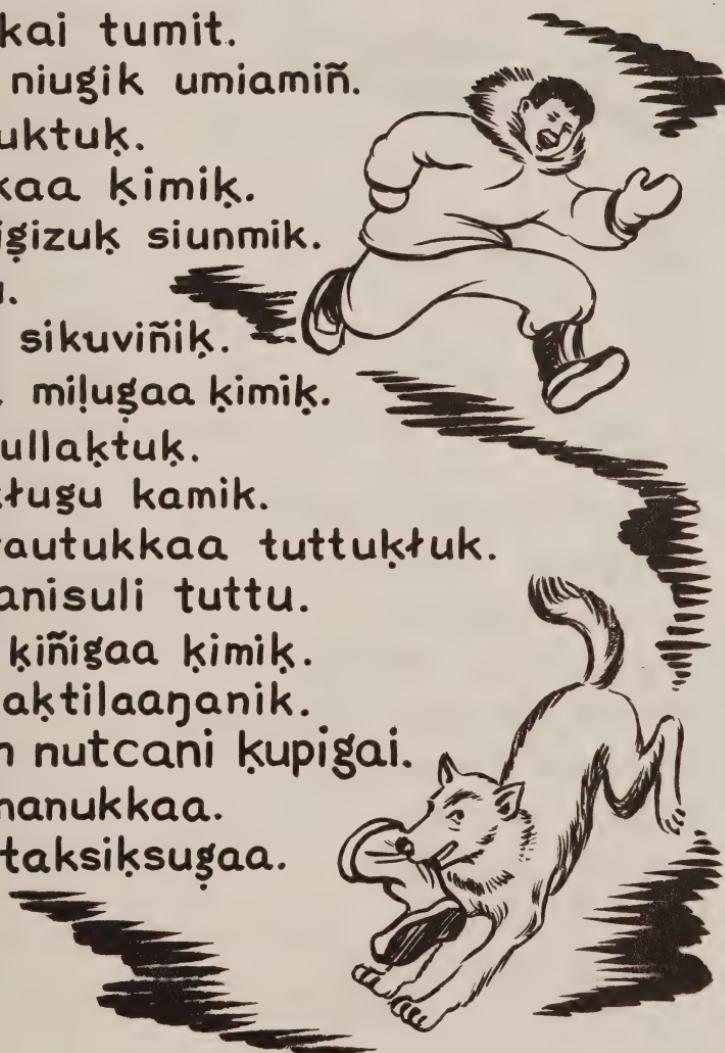
iksak



- şa	şak	şı
şu	şan	sin
ik	şak	iksak

nutcat manaktut - tuttukłuk kanakitcuk -
 iksakaktutin - nauñipkua nutcatin - tutukłuum
 apiğigaa anun - naugli iksakiñ tuttukłuuuk.
 kanaaktukşauñitcuguk - iksapkun ilguşaşa

anutim tigugaa aitkan.
 ullakkaa umiak.
 pakitkaa uviuk.
 tautukkai tumit.
 tagluk niugik umiamin.
 iglumiñuktuq.
 tautukkaa kimik.
 kimik niñizuk siunmik.
 izimiglu.
 tigugaa sikuviñik.
 sikumik milugaa kimik.
 kimik aullaktuk.
 kigmiaktuq kamik.
 kimim tautukkaa tuttuktuq.
 saniñaanisuli tuttu.
 anutim kiñigaa kimik.
 kanugniaktilaajanik.
 kiñilaan nutcani kúpigai.
 iksani nanukkaa.
 kimiñi taksiksugaa.

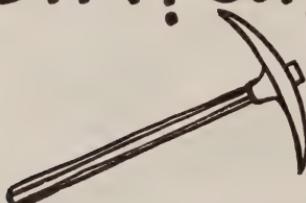


kayak



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ka	yak	kayak

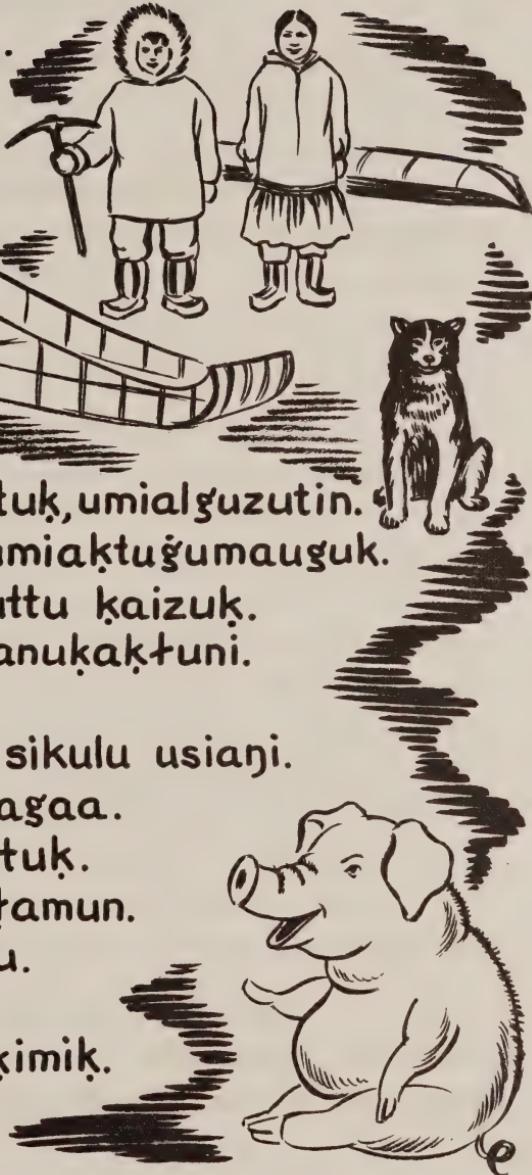
sikłak



ta	tak	ti
tu	tuk	tun
sik	tałk	sikłak

kayak manna nakuuva
 amiğaat kayak
 kaizun sikłak
 ipipaluktuk sikłak
 sikłak ikugaa kayamun
 alikkaa kayak
 piigaa sikłak
 kayak alaiğaa
 kayaktuktuk
 sikłak tutkuğaa

ajuun igluğaqtuk.
 nuliağaqtuğlu.
 ululigaa nuliani.
 ilaa savişaqtuk.
 umiaşaqtuk.
 ķayaşaqtuk.
 uniaşaqtuk.
 kimichaqtuk.
 siklaşaqtuk.
 tuttukluk ukalaktuk, umialguzutin.
 sikinik nuikpan umiaqtuğumauguk.
 tatkik nuiman tuttu ķaizuk.
 kimik ķainazuk anukaktuni.
 uniat kimukkai.
 taġiuğlu ķallullu sikulu usianji.
 tuttukluum kiñiňagaa.
 tutukluk puukaktuk.
 izini ķaağaa siklamun.
 kimim kiigaa tuttu.
 siutaiğaa.
 ajuutim suakkaa kimik.



UNIPKAAK

Iñuguuğuna nunani aŋatkuç. Aŋuniavigzuayuiñníksuk. Pivik-şäkägaluačamii aŋunialatuiñníksuk. Iñuic ilaŋisa tai-suuniğaat iķiasuamik. Uvluktutilaatun utaķizaġníksuk aŋatkicukşamik nigiuktuni iñuŋmik apiġizikşamiiñik aŋat-kuaġutitkuluni. Kanuk taavzumuuna kisiagun aŋatkuç iñuuniksuk. Iñuic akiłiksuumiññik niġisikaġtuni. Ilimiñik aŋuniaġluni ikayuŋiññigaa nuliani ɿtuŋganiļu. Ilaani nuliaja piaciaġayuŋniksuk siłalimiññun niksaġmata.

Uvlut ilaŋanni upinġaami umiačpaic ķaimatta aŋaayuliksi ķaiŋazuk tanışın. Tavza inilaanikami ilisau-tizaksinagai iñuic Kaatmik. Iñuic ilukäġmin naluzut Kaat-mik. Taamna kuliaktuŋa aŋaayuliksim nutaŋazuk ilaiñ-nun. Iñuic ukaŋazut, aŋaayuliksi ukaktuk aitcuitkuŋi-ṭuta aŋatkununu ɿzugnnullu uyaġagnullu iłuviġnnullu. Suli ukautiġaatigut aŋatkuuzuat igniġmugniaġnivlugin a-ġiunġitkumisic aŋatkutij. Uvagut ukautiſuugaatigut aŋat-kut Tuungak suajanivlugu. Asi una aŋaayuliksi ukaktuk Kaatguç paŋma kilaŋmiituak suajanġaaktuk. Savanazu-guuk ķilagħiglu nunamiglu niżzutiniglu supayaanigu. Asii uvagut attaataapta ukautiſuugaatigut tuluŋiķsaķ nunalijanivlugu. Nalliax ukpiġiniačpisigu.

Iñugiaktuat kanuksausiŋazut. Ilaanic ķaizaġtut atazamik aŋaayuliksi ķuliaktuġniaġniman Kaatikun. Supayaat tusaakaŋic nutaŋazut ilaiññun. Allauniķsut

kanapak tusagayukkaniňňiň. Isumalijazut iňuum ili-simataaaniň nunamiittuam ajaayuliksım ukaluňi kaizu-guňiňivlugin. Ukpilijazut ilumun Kaat kılagmiittuak uka-luatun ajaayuliksım iňuunjanıksuk akunşanni iňuic. Ajaayuliksım ukaluňi ukpiňnaktut isumalaagliigizuni. Ukpilik-suňa uvanya Kaatmun. Uvanya, ilukatin ukanjazut. Anat-kut taimaağıtka, ilinjut ukanjazut.

Anatkuttuak isumalaazaksıňazut. Ilisimanjazut ajaayuliksi nalaunivlugu ignık tuunşaǵmiiniivlugu. Kanuň ilinjic ukaǵuzut iglausuunivlutin igniǵuvlutin anatkuakamın. Ilinjic ukałanjazut Kaatim pikutiniň nakuulǵaaǵnívligic tuunşauň píkutiniňňin. Kaitcaliuvaǵut Kaatmun.

Taamnali anatkuk kaiňjazuk Kaatmun. Aňunia-zaksikami ilanjiňnik pilgucit naluzaksıňazuk. Kuvzığıakamı natcium alluanun nalujazuk kanuň nijinniaktılaajanik. Taaksiman sauňaga kuvzani apunmik asii aikamı nuliani ukałautivlugu kuvzişnívluni. Kuvziaǵaluaǵaktuň kuvzanya sikum kaňani natciǵumiňaitcuk. Saǵluķutikun pitkiksıǵau-tikun iňuuzaňuk ukpiktuaguva.

Siisas niğipkağmagic iñusalaic

Mark 6 : 34 - 44

34. Tavza Siisas, niukami, tautuñagai iñusalaic, suli naglikşatcañazuk ilinjiiñik, kanuk imnaisun inñazut im-naiñiqizaitcuatun, tavza ilaan ilisautizaksinjagai inugiaktuanik sunik.
35. Tavza uvluç pianisugzuñman, ilitcitkuzanji kaiñazut ilaanun, asii ukalaklütinj, Uvva nunagluktuak ini, suli pañmapak pivikşak kaarjisugzuaniktuk.
36. Aullaqtitkic, aullağumaut nunamun sumullikaa, nuna-kiñullu, asii tauksıglutinj ilimijnik punnikşamijnik, kanuk nikikşaitcut.
37. Ilaan kiuvlugic ukalautinjagai, Aitcuksigik nikik-şanjiñnik. Tavza ukalautinjagaat, Aullağluta tauksıgñaikpisa külikipiäm maniuzam akianik pun-nignik, asii niğipkağlugic.
38. Ilaan ukalautinjagai, Kavsiñik punniğutiňakpisi, tau-tugiakşigik. Tavza ilitcugianikamig, ukalajazut, Tallimanik, ikallugniglu.
39. Tavza ilaan pizakşinjagai ilukaisa akuvititkuvlugic kavsiutaagliugic sunaaktuanun iviñun.
40. Tavza akuptinjazut kavsiutaaklütinj, talimakipiagu-taklütiglu, malgukipiak kuligutaklütiglu.
41. Tavza tiguaničamigic tallimat punniğic ikalluglu,

ķivianjazuk kılajmun, asii aŋaayuvluni, suli avgunagai punniğic, asii ķaitugic iļitcitkuzamiňun nikliksuuti-gitkuvluginic sivuǵanjiňnun suli iķalluk ilaan autaana-gik iluķanjiňnum.

42. Tavza iluķaǵmiń niǵinjazut suli nikinjunaǵazut.

43. Tavza ilinjic katicinjazut ķulit malǵugnik aguuman-nik silivittugic iłakunik, iķalugniglu.

44. Asii taapkua niǵzuat puniğnik malǵukipiak ķulit talimakipiallaaguvalıňazut aŋutit.

ATUUN

"Azaa: Annauzzi aunaktuak"

Azaa: Annauzzi anaktuak, Umialik tuküzuak;
Niaķkuni aicuutigivauň Uvamnun sunjılamun.

Piluuusıkiaǵinjazamnun Kiksiuķpa napaaktumi;
Kamanaktuk nagliktuuta Nakuaķutaalu.

Sikińik taaǵmun iziクトuk, Қaumaǵinjaiķluni
Ilaa savakti, tuküman, Iňuum piluutinjiňnum.

ATUUN

"Siisas, aŋmautuŋa"

Siisas, aŋmautuŋa, Iziqlaŋa ilinun;
 İmavlu auguvlu, Saniğaniň makizuak,
 Piɻuutaiyapiağıliŋŋa, Piɻuksisuutaiglıŋŋa.

Azigama savaanji, Pitkuzapkuagnianitcut;
 Pisuutipayağmaunii, Kiagaluağumaunnii,
 Piɻuutaiğňianitcuŋa; Kisivic anautuŋa.

Tigumiağilağmaunii, Aŋazauzağniituna;
 Anuğaakşağıviuzutin, Nagliktuktigigaatin;
 Anaksağvíñmuktuna, Salumanya Anauzii.

Anığniğiaksiġuma, Uisanjaigatağuma,
 Naluzamni nunami, Tautukkupkiň inigni,
 Siisas, Anmautuŋa, Iziqlaŋa ilinun.

J U S T B E G I N N I N G

"I feel that my life's work is just beginning," wrote Roy Ahmaogak, 49 year old Eskimo and father of eleven children, as he prepared for his time of departure from school in the States, to return to his work along the Arctic coast. "I am anxious to get back up north to see my family and give my people what I have learned." Behind this expression was the greatest experience of his life and the spirit of the Lord was pushing him to make the largest use of it.

Roy is a second generation Christian. His parents were among the early converts to Christianity under our first missionaries at Barrow, Alaska. He grew up in a Christian home where the Bible was studied and followed as the Guide of life. His early life was built on Christian principles.

Only eight grades of schooling were available in Barrow and there was no opportunity then for further training. Along with most Eskimo youth he became a hunter and trapper for a living. After he had married a school teacher he became interested in the schools. This led him to apply to the government for a position teaching in the Barrow schools. He had not had sufficient education to become an accredited teacher but there was a great shortage so he was employed.

Along with his teaching he became outstanding in his ability to grasp truth in the English language and translate it into the Inupiat language. Because there had been no written language in standard form, the missionaries had made little progress in learning enough of the language to use it fluently enough for preaching. Since Roy had a good mind and heart and could give a good interpretation of the missionary's teaching and messages, he was called upon to interpret at the regular services and to travel with the missionary as he visited other smaller places. To better fit him to understand Christian theology, Dr. Henry Greist directed him in a course of reading and study.

To grasp Christian truth in English and translate it into the language and lives of his people and to be the sole living companion of the missionary on long trips, made a deep impression on Roy. This work was begun under Dr. Greist and continued under the Rev. Frederick G. Klerekoper, who arrived to relieve Dr. Greist at the time of his retirement. Meanwhile Roy felt he was making no progress as a school teacher, so he gave it up and returned to hunting and fishing.

When it was time for the missionary to come out to the States for a year of furlough, the question was raised about the leadership of the congregation. No one was available from the States and Mr. Klerekoper expressed his confidence in the ability of Roy to give his own message and his own interpretation of Christ. A messenger was dispatched to the hunting camp and the proposition was put to him. Being a humble man he questioned his ability to do it, but was willing to try. For a year he carried on alone. After the return of the missionary he was asked to move to Wainwright, 90 miles down the coast, and become the lay leader of this congregation where he had acted as interpreter for the service of the organization of the church a few years before. He accepted this call, which was another step in the direction of full time Christian service.

Through more than a half century of missionary work among the Eskimos the language barrier had caused a difficulty. Truth was conceived in the white man's mind and language, and applied to native life through unfamiliar terms. None of the Scripture could be written in native language because it had not been reduced to consistent, intelligible form. Mr. Klerekoper urged a language school for the missionaries, but there were so few involved and no one to teach them. He gave considerable time to the development of a written English-Inupiat dictionary and listed 2000 words in the two languages. Finding little encouragement in this direction, he left the Barrow Mission, but his work was later used to further his dream.

In 1946 Yukon Presbytery elected Roy as the elder commissioner to the General Assembly in Atlantic City. This seemed to be the time to do something toward the preparation of a larger ministry for him, a written language for his people, and the preparation of the Word of God in that language. The office of the General Assembly agreed to have him come as a commissioner and remain out a year for special study and language work. After much deliberation Roy agreed to be absent from his family and his work to further the interests of the Kingdom. The American Bible Society expressed its willingness to cooperate in language study and translation work. Bloomfield College and Seminary were willing to receive him as a special student and guide his preparation for a larger ministry. So he began his first trip south of the Arctic Circle into western civilization.

There followed a long series of firsts in his life--the first tree, office building, elevator, train, city, subway, bus, etc. Most things that are common to us were new to him. To walk into our modern, mechanized civilization at the age of 48 was a breathless experience. Our missionaries who introduced him and travelled with him enjoyed the thrill, and one of them said he never would forget the look on Roy's face when the elevator took him down the first time. He was perfectly at home with his dog team under the Arctic sky, but modern city transportation was most confusing. Where did all the people come from? Where were they going? How did they know where to go and how to get there? Without specific instructions or a guide, he missed several engagements because he could not understand a strange moving world.

With the other commissioners from Alaska, Roy arrived in Atlantic City. There he was thrilled to attend the meetings of the highest court of the church of which he was a part. He participated in several events so that he felt this was his church.

Following the Assembly he was introduced to New York and 156 Fifth Avenue, which had been a familiar address to him. A visit with Dr. and Mrs. Greist in Indiana brought a review of 18 years of association on the Arctic coast, in which they had shared many vivid and dangerous experiences.

The summer found him in Norman, Oklahoma, in the Summer Institute of Linguistics, where he worked on language with Dr. Eugene Nida of the American Bible Society. Oklahoma's temperature was pretty high for an Arctic coast man, but like the polar bear in the zoo, he found relief in learning to swim. The first problem was to learn the basic principles of primitive languages and then construct a basic alphabet for words which would have the same sound and meaning in every individual use. This was accomplished, and the foundation was laid for later Bible translation work.

In September Roy returned to the east and Bloomfield Seminary received him as a special student. The President and faculty were most gracious in adapting their schedule to give him special attention, to accommodate his schedule for Scripture translation and the numerous speaking engagements which were requested. They did their work well in the classroom and helped to introduce him to many more new experiences, including a trip to the zoo where he could see such animals as the camel, sheep and lion, about which he had read in the Bible.

Under the direction of Dr. Nida, Roy began his work of translation in the book of Mark. There was no type or typewriter, so all the characters peculiar to the Inupiat had to be done by hand. During the winter the books of Mark and Romans were completed and edited. The book of John has been started and will be finished on the Arctic coast. The Bible Society will print these when type difficulties can be overcome. The Board of National Missions has secured a typewriter with the Eskimo characters on the standard keyboard substituted for those letters of the Roman alphabet which the Inupiat dialect does not use. This will make future translation work easier and will be a great benefit in teaching the people to read.

A resourceful mind was necessary to interpret oriental animals, common to the Bible, to the Eskimo who had no concept or word for such animals. A sheep became a goat (which they had seen) without horns; and a camel, a beast of burden with a hump. Since the Eskimo puts all these descriptive words into one, they have some of the longest words in the world. Strangely enough there is a similarity between the Inupiat and the Eskimo dialects to the east in Canada and Norway, but less resemblance with the dialects to the west in Alaska, Siberia and Japan.

How can you introduce the Scriptures to a people who have never learned to read their own language? The answer had to come in the form of a simple primer which Roy prepared. It contains the names and illustrations of some objects of daily familiarity and words they will find in the Scriptures, a few simple statements showing the use of the words, the story of the feeding of the 5000 from the sixth chapter of Mark, and two hymns, "Rock of Ages" and "Alas and Did My Saviour Bleed." Because there was no type, it was necessary to have an artist draw the illustrations and do each character and letter by hand. The Board of National Missions has provided the primer.

Roy has gone back to Alaska. His wife, children, and grandchildren, two of whom he had not yet seen, met him at the plane for a happy reunion. The next day he hitched up his nine huskies to a new dogsled and took a long trip out on the ice. He brought back a couple of ducks for good measure. While they rested on the ice along the open Arctic Ocean, four miles from shore, he was asked how it felt to be back again. With a sparkle in his eye he said it was good to be where it was so quiet and peaceful.

When one stops to think of what is ahead of him, it is small wonder that he feels his life's work is just beginning: --his examination by his brethren in the Presbytery and his ordination to the Christian ministry, the second one of his people to be ordained; the official appointment as an ordained pastor of a church of his people; the responsibility and opportunity to lead his people to broader and deeper foundations of spiritual and financial strength in the work of the church; the equipment in his hands and mind to teach his people to read and write their own language; and the opportunity, for the first time, to place the Word of God in that language in their hands and hearts. Two generations of the work of our missionaries among the Arctic coast Eskimos come to a climax in Roy Ahmaogak, and the Lord has given him a humble, devoted spirit which is driving him into a new and larger ministry. Yes, at 49, he is just beginning the greatest work of his life.

J. Earl Jackman, Secretary
Unit of Work In Alaska
Board of National Missions
Presbyterian Church, U.S.A.
156 Fifth Avenue, New York

This article will appear in the October 1947 issue of "Outreach."

ARCTIC VISITOR, ROY AHMAOGAK



PERM. FILE Translates Gospel into Eskimo

wrote back complaining about the heat. Reports have it that he is still surviving, but no doubt he is impatiently awaiting winter weather.

While he is here he's going to stay a while—about a year altogether, first to complete his translation of one of the Gospels into the particular dialect of the Eskimos around Barrow, Alaska; secondly, to take a course of studies at Bloomfield Seminary.

Roy was a lay worker at Wainwright, a village of about 350 Eskimos, and also was pinch-hitting at Barrow before Mr. Lee arrived to take over Mr. Klerekoper's work.* He is also a hunter of no mean ability, but pursues this sport only as a sideline. Before leaving Barrow for the states he went out on the ice and killed a polar bear—just for good measure. He also hunts whales, seals, geese, and caribou.

Accustomed as he is to snow trails, dogsleds, and parkas, things like streets,

automobiles, and hats were a matter of more than casual indifference to him. Finding his way around the uncharted wilds of interior Alaska was child's play; but put him in the middle of a big city, and the network of streets and the whizzing traffic send him into a state of utter confusion. He has flown over two thousand miles by plane, and has mushed back and forth over the vast tundra of the Arctic, but his first experience with an automobile was at Fairbanks on his way to the states. Now that he's used to them he admits cars have advantages over dogsleds, and our hard packed "trails" are definitely something to write home about.

When Roy gets back he will be ordained into the ministry of the Presbyterian Church. "My only hope," he says, "is that because of this trip I will be of more value to my people."

WAS IT HOT this summer? Ask Roy Ahmaogak. Roy spent his whole life north of the Arctic Circle until last spring when he parked his dogsleds, peeled off his parka, and departed for Atlantic City, New Jersey—he had been sent by Yukon Presbytery as Commissioner to the General Assembly.

Hardly had he left Alaska before he

*See Mr. Lee's account of one of his first experiences at Barrow, page 10.



Barranquilla: Politics or Christ?

"The Church should stay out of politics!" Yes, we agree to that, but the church member must accept his responsibility and as a Christian citizen bring all the power of his Christian conviction to bear upon the business of honest government whether... as an influential... a co-

Rafael Borelly

MAYOR OF BARRANQUILLA

named mayor of the second city of one of the most fanatically Catholic countries in the world!*

The appointment was hailed throughout the country as one of the greatest of the present administration. The press, both liberal and conservative, rejoiced that a man of "profound moral and religious convictions" was about to direct the city; the masses were filled with new hope, for though they knew little about his religion, they were well aware of its effects upon his life.

Speaking before thousands in his inaugural address he struck the keynote of his administration: "All about us the forces of evil are organized to destroy us. It is my purpose to organize the forces of good that they may triumph in our city."

After that day great things happened. Gambling was outlawed, saving the workers of the city more than 200,000 pesos monthly. Medical care was provided for the very poor. Every effort was

night he worked for a mere pittance. In his spare time he blackened the boots of an army officer who in turn taught him a bit of arithmetic—the only formal education he ever received.

From such humble beginnings Don Rafael distinguished himself as one of the most intelligent men in the city, owner of a prosperous business, and an outstanding leader in public life. When asked the reason for such advancement he replies: "All that I am is due to one Book which has been my only guide and inspiration." But like many people in Latin America, prejudiced by a continual barrage of anti-Protestant propaganda, he came to know that book through rather unusual circumstances.

His mother was very anxious that he should go to school, but she had no money to pay his tuition. One day a neighbor suggested to her: "If you would take Rafael to the Protestant Church and act very interested in their

the second floor of the Hotel
Capitol, Eighth Ave.
St. Street,
N.Y. he ev.
Heret 1947

JAMES L. HARE
Sp
NYK

Due to present short-
ages
pay h
you
ward

NEW YORK HERALD TRIBUNE.

Eskimo Writes Bible in Inupiat Oral Language

Devised, at Jersey School,
an Alphabet and Terms
for Such Words as 'Camel'

"And John was clothed bighump-animal hair and had a belton a piece of skin and did eat insectsthat-jump and beesnottamed that-whichbeeseat."

So goes a literal retranslation from the Inupiat of the King James version of St. Mark 1, 6; "And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey," as it is being done by Roy Ahmaogak, for the Inupiat tribe of Eskimos in Alaska.

Mr. Ahmaogak, forty-eight-year-old Inupiat who is studying for the ministry at the Presbyterian Theological Seminary in Bloomfield, N. J., explained the difficulty of translating the Bible into an unwritten language at the American Bible Society, 450 Park Avenue, yesterday.

Alphabet First Step

Two problems had to be solved, he said: First, the development of a scientific alphabet which can properly express the sounds of the language; second, the expression of unfamiliar nouns in comprehensible forms.

In solving the later problem, camel becomes a "big hump animal"; sheep, "hornless goats"; pigs, "queer deer," and wheat is "grain from which you make flour." Mr. Ahmaogak explained that while the 3,000 to 5,000 Inupiat—and members of other tribes who will understand the language—have no idea what wheat looks like, they do use flour. With him during the interview was Eugene A. Nida, secretary for versions of the Bible Society.

Words are run together when translated back into English, ac-

Putting the Bible Into Words Eskimos Understand



Herald Tribune—Rosenberg
Roy Ahmaogak, left, who is translating the King James Version
of the Bible for the Inupiat Tribe of Eskimos in Alaska, of which
he is a member, and Eugene A. Nida, secretary for versions
of the American Bible Society, who is helping him

Ex-Wife 'Able' Stops Subway To Sleep' Now Train 10 Feet Ruocco Is Dead From Woman

Sighs With Relief as She Motorman Jams On Brakes,

LINEN

GETS NEWS IN HOSPITAL: His Body Is Unclaimed

CORDING TO MR. NIDA, because the Inupiat language uses a beginning stem and attaches suffixes which, once attached, become an integral part of the word and very difficult to break up. The results include "some of the longest words in the world," he said.

For example, Mr. Ahmaogak took the sentence, "I am well pleased with thee." In Inupiat, it becomes all one word, "ivigau-matigiluataqikpin." The first ten letters make up the stem, which is "well pleased."

EASY TO LEARN

The Roman alphabet is used, but only three vowels, "i," "a" and "u." For the long sound of the vowel, the letter is doubled. Twenty-one consonants are used, with diacritical markings to indicate different sounds. Mr. Nida said Eskimos who speak Inupiat and English dialect will probably have no trouble learning to read in Inupiat in 15 or 20 weeks, if they learn lesson each day.

Mr. Ahmaogak said he left Alaska for the first time last May to attend the Presbyterian General Assembly in Atlantic City. With the encouragement of Dr. J. Earl Jackman, secretary of the Unit of Work in Alaska of the Board of National Missions of the Presbyterian Church, he embarked on the translation project and decided to attend the seminary.

Educated through grade school at the government school in Barrow, he taught there for fourteen years, he said. He also was a hunter, trapper and whaler for some time. He was a lay worker in the missions at Barrow and Wainwright, which is 100 miles west of Barrow. When he is ordained, he will be, so far as is known, the second ordained Eskimo minister in Alaska. He is married and has eleven children.

Mr. Nida said the Bible now has been officially translated into 1,068 languages, but that work on 1,000 more versions, among them the Inupiat, is in progress.

Man Charged With Arson In Fire at Hotel Capitol

Was Seized by Timekeeper and Bellboy As He Left Scene

William D. Woods, twenty-six, was booked at the West Fifty-fourth Street station yesterday on a charge of arson after the fire

Mrs. Olga Ruocco was notified yesterday that her former husband had been slain Monday evening in the Catskills.

"At last I'll be able to get a good night's sleep," she sighed from her bed in Roosevelt Hospital, where she had been under constant guard and where her left leg was amputated as the result of shotgun wounds suffered Dec. 31 in the B. M. T. Times Square subway station.

As long as Alphonse Ruocco was at large, the twenty-eight-year-old woman feared he would manage somehow to get at her for a third time. The first time was Nov. 14, when a .45-caliber bullet crashed through her kitchen window at 1434 Fifty-seventh Street, Brooklyn, and pierced her left thigh.

Alphonse Ruocco, 42, and Mrs. Lise, who had the sawed-off shotgun in the belief she was taking a picture, authorities indicated she would be freed later this week. Yesterday she was still being held as a material witness, even though police were convinced Ruocco tricked her into committing the crime with the sawed-off shotgun.

An autopsy was performed on the twenty-eight-year-old Ruocco in Ernest Bundy's Funeral Home in Cobleskill, Cobleskill is twenty miles north of the wooded hillsides near South Gilboa, Schoharie County, where Ruocco was killed by state troopers and two New York City detectives.

Examination of the body showed that four shots hit him as he tried to crawl, shooting, from a sleeping bag he had stolen from a nearby home, where he had forced entrance. One ripped his nose off. A second caught him near the head. The third and fourth shattered the femur, or thigh bone, in right leg.

On him were found a picture of Mrs. Ruocco, who had their marriage annulled several months ago despite repeated threats of violence—and a letter from an unidentified girl and her picture. In his jacket pocket was a 4F draft card, an automobile operator's license, two pairs of glasses—one for reading and one for the sun—a wristwatch and a pencil flashlight. He also had \$62.93 in cash.

Last night the body was still unclaimed.

6/6/47

Geo. Dulouche asks:

Shall balance of £⁰₈
Premises (300 sent to M.L.A.
170 left) be given for
Purchase. Sheep cost
10/- per copy to get & she
shears 35/- per copy a
fair price. Should you
allow? Should they
be put in the C.D.D. for sale?

35.

O.R.

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

TO Miss Koerner
FROM Dr. Jackman DATE
RE: Excerpt from Dr. Jackman's letter of June 9th
from Philadelphia with article for Outreach re: cowboy's camp meeting -
Miss Allison has original:

"Miss Koerner:

Consult Miss Balmer to see if the imprint of the Board of National Missions is on the Primer by Roy. I overlooked this point and it ought to be there for many reasons."

per Earl Jackman

*Mr. Balmer - Ed. Gub
Miss Palmer
Miss Koerner
Eskimo Primer and Mr. Roy Ahmaogak*

June 9, 1947

In a letter received this A.M. from Dr. Jackman on the field, he asked that we check with you to be sure that the imprint of the Board of National Missions is on the Primer by Mr. Ahmaogak. It is very important that this appear on the pamphlet.

In response to your question of last Friday over the phone, Dr. Jackman approves that the balance of the Primer (1700) after the 800 are forwarded to Mr. Ahmaogak be priced for purchasing and that \$.25 be placed on each copy. It should be put in the C.B.D. for sale.

We would appreciate having 100 copies of the Primer delivered to our office when they arrive as we have promised ~~to~~ them to several people who became very interested in Mr. Ahmaogak during his stay in the East.

*Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska*

PK

Dr. Jackman

Eskimo Primer file

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

JUN 25 1947

TO Staff Members
FROM Miss Sheibley
RE:

DATE June 24, 1947

Roy Ahmaogak, with the help of Dr. Eugene Nida of the American Bible Society, produced the attached primer in Eskimo. Ursula Bostick did the drawings, pictures and texts, and Miss Balmer put it through the press. In itself it is history, a "first." Note how it moves from easy to difficult. What does the title say?

Copies are available from all C. D. D.s at 25 cents each.

M. M. S.

JUN 25 1947

M E M O R A N D U M

To: Dr. Jackman
From: Miss Balmer
Re: Eskimo Primer

June 24, 1947

Summary of stories.

Page 13:

A man went into the house and got some things together to take somewhere on his sled. When he went to hitch up his sled the dog hid under it and wouldn't come out. The man got a knife and went and cut off the ear of a deer tempting the dog with it. The dog came out from under the sled and the man was able to hitch him to the sled.

Page 15:

Ten hunters went out in a boat. There were ice floes all around and soon the sun came out and a plane went over.

Page 17:

A dog stole a man's boot and ran away with it. The man ran after him.

Page 19:

There was a man who had a wife and a Kayak and a pickaxe and a sled and a dog and a pig. The pig said he was a very rich man.

Page 20-21:

(The artist did not know what this was.)

Page 23:

(Atuun means hymn. This one is Rock of Ages; the one on page 24 is Alas and Did My Savior Bleed. Siisas means Jesus.)

The purpose of the stories is not the stories, but the use of words. So there isn't much plot, etc.

JB

John W. French

**ALASKA
PERM. FILE**

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

July 8, 1947

Mrs. Ursula Bostick
30 Ivy Way
Port Washington, L.I.

Dear Mrs. Bostick:

Care enclosing the check of our Treasury Department
for the sum of \$240. covering your bill for the art
work on the Eskimo Primer by Roy Ahnayak. Beyond the
check we want to express to you our appreciation for a
good job well done. Your handiwork will not only go
to the Arctic Coast, but will be seen by many people
across our country who are particularly interested in
our mission program in Alaska.

Sincerely yours,

J.W.J.F.

J. Earl Jackson, Secretary
Unit of Work in Alaska

Enc.: Ch. #521-5210.-

Dictated by Dr. Jackson
but signed in his absence

Y

Alma Premier
Dale

MEMORANDUM

July 16, 1947

To - - Miss Sheibley
From - Mr. Jackman
Re: - Alaska Publicity

We are having many requests for up-to-date publicity concerning the whole field of work in Alaska. Knowing that our proposed seminar trip to Alaska after the General Assembly, the new sound motion picture on Alaska, and the mission study of 1946-49 will bring an increasing number of requests for late information on our work, we think it would be wise to put out a special booklet which would supplement the regular mission study book of the Missionary Education Movement. If this is done, we ought to begin gathering this material and some of it will have to come from our workers on the field.

It is terrible to feel left out, and we feel terrible in our office! In sending copies of the Eskimo Primer to members of the staff you wrote an excellent name giving due credit to those who had a part in the production of the Primer, except, that you left out the Alaska office. This was a project initiated by our office and for which we expect to pay the entire cost. This was understood when we put it into the hands of Miss Palmer. We have already paid the artist's bill, and are waiting for the bill from the printer. We have sent 800 copies of the book to Roy for use among his people, 100 copies to Harry Champlin who has Eskimos in his congregation in Fairbanks, and we have retained 100 copies in our office. The balance are in the C.D.O. and may be sold for twenty-five cents a copy. Since we are paying the bills, it is expected that all receipts from sales should be returned to us to reimburse the special account from which we took this money. If this has a wide-spread sale, we shall have to restrict a certain number of copies for future use on the Arctic Coast, or else we would have to have a reprint later.

JEJ:PM

J. Earl Jackman, Secretary
Unit of Work in Alaska

Eskimo Primer
TO Dr. Jackman
FROM Miss Sheibley
RE:

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

SEP 17 1947

DATE September 16, 1947

I am concerned about the distribution of THE ESKIMO PRIMER. As this is not a promotional item, it is not possible for us to pay any bills on this. But we are instructing the C.D.D.s to keep receipts on this separate; at the end of the year we shall turn these over to you. I am sure you understand our point of view on this.

M. M. S.

Ch # 14682 (Bill attached)
W.W.C. 4P/H 2400 341st \$367.
Hankinson, Doss, Venable
P.D. March 27 1947
241st
O.K. J.E.F.

Chg to
ADMIRAL
SOB-SIC

COPY for Eskimo Primer File

recd 9/29/47

Cheque No. 14683

ACCOUNT to be charged:

Alaska Misc'l SOB-SIC CH/b

Payee:

Hinkhouse, Inc.

For: payment of invoice #19754 -
re: Eskimo Primer

Date

9-22-1947

\$267.-

Approved by:

Posted Disposition of Cheque

Wanted by Room #711 F.Koerner	Delivered	Hailed
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Hinchliffe Inc., Lithographers
121 Varick St. - N.Y., N.Y.

June 26, 1947

Customer's Order No. 12582

Invoice No. 19754

Our Job No. 63727

World Christian Missions
Attn: Miss Eleanor Palmer

2500 copies 2pp. and cover, 5x7-5/8,
printed in black. Inside on 60
Litho paper, and cover on nine
CO. book cloth, including foil
stamping, and saddle wire binding.

Delivery Prepaid..... \$11.00

September 29, 1947

Hinkhouse Inc.
121 Varick Street
New York, N.Y.

Dear Sirs:

Enclosed is our Board's check for \$267. per your bill
or job number C3727 and invoice #19754. This is
in payment of the 2500 copies of the Eskimo Primer.
We will appreciate having a receipt for this payment
at your convenience.

Very truly yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska

PK
Enc. Ck. #14682-\$267.-

OCT 21 1947

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N.Y.

September 29, 1947

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121 Varick Street
New York, N.Y.

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Very truly yours,

Frieda Koerner.

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
HINKHOUSE, INC. Unit of Work in Alaska

121 VARICK ST., NEW YORK

Enc. Cr. #14682-\$267.-

Eskimo Primer File

Miss Sheibley

Dr. Jackman

October 8, 1947

As far as we know we have paid all of the bills for the Eskimo Primer. Many people have shown great interest and even excitement about it. We shall look forward to some reimbursement from the Central Distributing Departments. Thank you and all your staff for the fine help and cooperation in its production.

J. Earl Jackman

OCT 29 1948

The Gospel Crosses the Arctic Circle

New light will shine in the long night this winter for the Eskimos of the Point Barrow region as for the first time they read and study the Gospel of Mark in their own tongue

BY MARGARET T. HILLS

HE HAD never seen a tree until he was forty-eight, nor a camel, nor running fresh water, nor a city or even a large town. But now he has translated the Gospel of Mark and the Epistle to the Romans for his own people, most of whom, like himself, will probably never see some of these objects that are commonplace in the lives of most men.

"He" is Roy Ahmaogak, a Christian son of Christian parents, at Point Barrow, 300 miles above the Arctic Circle, on the very northern point of Alaska. For years he has served as a teacher in the local schools, for his own eighth-grade education was supplemented by a course of reading under a missionary's direction. For years also, he served as aid and interpreter to missionaries and preachers, and more recently as lay leader of a congregation in Wainwright. He has also lived as a trapper and hunter, married a school teacher and is the father of eleven children and now has two grandchildren. He had had years of experience in putting into his own language for his people the word-of-mouth messages of the English-speaking preachers and missionaries. But there was no Bible or any part of it for the Christian community of twelve hundred people, of whom seven hundred were church members and about eight hundred of whom could read.

In 1946 Mr. Ahmaogak was elected by the Yukon Presbytery the elder commissioner to the General Assembly of the Presbyterian Church, U.S.A., and arrangements were made for him to spend a year "out" in special study and language work. Imagine the new experiences for such a man! Although he had read much and seen many pictures, all the activities and life of large towns and the countryside south of the Arctic Circle were new, fascinating and also highly confusing! In quick succession there came the meetings of the General Assembly at Atlantic City; visits with a retired but long-loved missionary in his home in Indiana; July and August at the Summer Institute of Linguistics at Norman, Oklahoma, where Dr. Eugene Nida and John McIntosh helped him get his language into written form, prepare a primer and begin on a translation of the Scriptures. The primer was planned not only to help his people learn to read their own language, but to familiarize them with some of the terms and objects to be met with in the Bible, so many of which had no place in their daily lives. Then came the fall, winter and spring in New Jersey, where he studied at Bloomfield Seminary.



Translator Ahmaogak confers with Dr. Nida at the Bible House

There were visits to the zoo to see camels, lions and sheep; and trips to the Bible House to consult with Dr. Nida on the translation. When summer came again, the translation was finished and Mr. Ahmaogak returned to Alaska, where on June 3, 1947 he was ordained by the Yukon Presbytery—the second of his people to so become a church official. The day after his return he hitched up his dog sled and went for a long trip out onto the ice, glad to be back where all was so quiet and peaceful. But civilization has caught up with even the northern coast of Alaska. Oil has been discovered, and the new minister and his church realized that they must face the challenge which an invading civilization would bring. To meet this challenge they needed a Book.

The Eskimo dialects into which the Scriptures have been translated differ so greatly from that used by the 3,000 people living in Point Barrow and the region stretching for 500 miles east and west of it, that they cannot be used by these people, who call their language the Inupiat dialect. There are, however, family characteristics among all the dialects. There are prefixes and suffixes, and words which form com-

bination that must be kept together. Some languages have a variety of vowels. Barrow Eskimo seems to have more problems in the use of consonants. There are three "n" sounds, four "l's," two "k's" and two "g's," but there are lacking the sounds of "r" and a number of other consonants common in English. For instance, St. Mark is "Maagum." Some of these strange sounds appear in the following example, which is reproduced by photography from Mark 1:6.

6 Tavza Zaan annugaqagniksuk pikuktuzuam niqzutim mitkuqniik, suli tapsiakluni amiviiniigmik; suli nizagagniksuk nuttagayugnik iguailu pamiqsaagunjicuat nikautiqiinik;

Mark 1:6 in the Eskimo text

There are also problems in expressing unfamiliar objects in terms the Eskimos can visualize without constant use of a Bible dictionary (which very few would have), so a literal translation of Mark 1:6 into English would read:

And John was clothed bighumpanimal hair and hadabelton a pieceofskin and dideat insectsthatjump and beesnottamed thatwhichbeeseat.

Although the translation was completed in the spring of 1947, type difficulties held up its printing until this year. In July 1,000 copies of St. Mark were shipped to Alaska. It is to be hoped they arrive before the winter. Last winter the Eskimos had been supplied with their primer provided by the Presbyterian Board of National Missions. In March they were asking Mr. Ahmoagak, "When are we going to get the translations of the Bible?" and "Be sure to save me a copy when the books come in case I am out of the village." He wrote: "Our people here have enjoyed learning how to read and write the Eskimo language from the Eskimo primer, and words fail me to express my thanks to Dr. Nida for the help and encouragement he gave me in preparing it for our people." Both Eskimos and whites have been using the primer. Now, during the long dark days of this winter they will have the Gospel to tell them in their own language, translated by one of their own folks, clearly and thrillingly the story often only half understood before. The Epistle to the Romans is now being printed and perhaps it, too, will reach Point Barrow before transportation, except by air, is cut off for the winter; for it will help the church community to comprehend more fully the wonders of salvation.

Bible Reading in City and Country

(Continued from page 138)

them each two—one to keep at school and one to take home for the parents. She also gave some to the ones who attend the church and Sunday school in the rural community where she works; also sent out some in personal letters.

I distributed over 1,000 in letters to 565 of my Bible readers, two to each letter, asking them to give one to a neighbor and keep one for themselves. I enclosed a large number in personal letters to friends, to enclose in their outgoing letters.

Another way I distributed some was to give them to 600 to 700 school children that I met in the grade schools (and one high school) where I had Bible classes each week or which I visited for the Bible reading. I also gave them two each, asking them to give one to their parents or to neighbors.

I told you of my three tract boxes. One of each was placed in bus and train depots and in the bank. I made small containers from plastic shelf paper and placed one in the waiting room of the dentist's office, one in the hotel, one in the court house and one in the Hall, where there are several offices, including the telephone office, Red Cross office and others. All of these were kept supplied with the bookmarks.

I also had the Bible references printed in three county papers, whose editors printed them as they did the church announcements. In this way they went into a large number of homes that I could not have reached, even indirectly, as I did through enclosing them in letters. I thank God for the cooperation of others who made all this possible. May He continue to bless the work of the Bible Society and supply the large amount needed in the many ways that you have need of it, is my sincere prayer.

I Found Christ in the New Testament

(Continued from page 134)

speakable privilege of distributing the blessed Scriptures to many who needed them. Although my husband had died and my life, from an earthly viewpoint, was sadly emptied, it is full; nothing can ever empty it, for I have found Jesus in my Bible and have led others to find Him there.

Now do you wonder that I was elated to have the steward—and the hand of God, too—put my deck chair down beside Dr. and Mrs. Nida?

A New Assistant Secretary



Mr. Collyer

Rev. Paul A. Collyer has been appointed Assistant Secretary of the American Bible Society for work in the Society's program of Foreign Distribution. He began his duties November 1. They consist of assisting Secretary North in the ever-growing administrative work, including both correspondence and travel, connected with the Society's Foreign Agencies and also the relationship with other national Bible Societies.

Mr. Collyer is a native of New York State and is a Baptist. He is a graduate of Denison University and Colgate-Rochester Divinity School. In 1940 he went to China as a missionary and was engaged in language study there when the war engulfed him and his family. Their effort to reach home was thwarted in the Philippines, where they spent many months in internment. Mr. Collyer's anticipated return to the field was prevented by health conditions in his family. He brings to the Society's expanding work overseas a devotion to foreign service for his Lord, which is his consuming interest.

Mr. Tracy (CC: Mrs. Beattie; Miss Harrington)
Dept. of Work in Alaska
Eskimo Primer

August 6, 1953

Any proceeds from the sale of the Eskimo Primer (25¢ per copy) should be turned over to the Dept. of Work in Alaska (Room #711) for proper credit.

In 1947 when this pamphlet was printed, the bills were paid out of a Special Account in our Department with the understanding "that all receipts from sales should be returned to us to reimburse the special account from which we took this money" per July 16, 1947 memo to Miss Sheiby from Dr. Jackman. At that time 2500 copies were printed and about 1500 more or less were sent to PIBS (then CDD) for sale. We have never had any proceeds from the sale of this booklet to my knowledge as yet, and just the other day there was a sale of about 10 of these books which raised this whole question and explains this informational memo. Thank you for your cooperation in this procedure.

Dept. of Work in Alaska
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